

*"A dialogue between
communication scholars"*

16th International Symposium **Communication in the Millennium**

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CIM 2018 is dedicated to

Prof. Dr. Uğur Demiray

(1955-2017)



Fakültemizin ilk mezunlarından. Basın ve Yayın Bölümünün uzun yıllar bölüm başkanlığı görevini yürütmüştür. Uzaktan eğitim alanında Türkiye’de en fazla yayına ve uluslararası ilişkiye sahip akademisyendir. Uluslararası 9 ödülün sahibidir.

1981 yılında Sinema ve Televizyon Bölümümüz mezunudur. 1986’da doktorasını tamamlamıştır. Aynı yıl fakültemize araştırma görevlisi olarak atanmış, 1986’da yardımcı doçent, 1989’da doçent ve 1995’de profesör unvanı almıştır. Fakültemizde Araştırma Yöntemleri, İletişime Giriş, İletişim Modelleri, İletişim Ötesi İletişim gibi dersleri yürütmüştür. Ancak Demiray’ın akademik çalışmaları daha çok uzaktan eğitim ve e-öğrenme alanlarındadır. Bunlar arasında The Turkish Online Journal of Distance Education’ın (TOJDE) kurucusu ve 2000-2015 yılları arasında da baş editörü olduğu vurgulanmalıdır. Ardından da UDEEAWANA Uluslararası Uzaktan Eğitim Örgütünün ve onun dergisi GLOKALde’nin kuruculuğunu üstlenmiştir.

Demiray’ın ulusal ve uluslararası tek ve ortak yazarlı olmak üzere 26 kitabı, 22 kitapta editörlüğü, 20 kitapta bölüm yazarlığı, 50 makalesi, 43 bildirisi, 11 çevirisi, 18 yayımlanmamış bildirisi bulunmaktadır. 50 akademik toplantının çeşitli kurullarında, 10 uluslararası akademik derginin editörlüğü, 38 uluslararası derginin hakemliği, 16 derginin de bilim kurulu üyeliği görevlerini yapmıştır. 3 projede görev almıştır.

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Facebook hesabına kardelen çiçeğinin resmini koyan Uğur Demiray, yakınları tarafından “Baba” sıfatıyla tanınır. “Şimdi... Ama hemen şimdi! Yarın çok geç.” sözünü sevdiği bilinir.

The Association of Turkish and American Scholars (ATACS)

The international symposium Communication in the Millennium has been organized since 2003 by scholars in Turkey and the United States, and each year the symposium organizers have noticed increasing interest in this academic event. Because of this interest, the co-founders and the organization committee of this symposium decided to form an association where both countries' scholars are represented.

The mission of the ATACS is to advance the communication profession in both countries through well-grounded academic research and to foster communication academics' cooperation. The Communication in the Millennium is the established ATACS project, but the association will be working on different projects to serve its mission in the near future.

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Annex: Schedule

DIGITAL CITIZENSHIP IN THE AGE OF DIGITAL PUBLIC OPINION*

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Abstract

Society is changing as the Dynamics force us to change. The new dimensions of the technology and society are also changing the attitudes and behaviors of the daily life. The little details we might not consider important a minute ago might become important matters of urgent actions. Vice versa, the big important things might not attract the people as much as a lonely child. Shaping the minds of the people and creating a common public opinion is becoming a hard task because societies are becoming liquid and digital, common but separate, huge and weak at the same time. Opposing to mundane citizenship, digital citizenship is rather a new concept appearing recently to define a person utilizing information Technologies (IT) in order to engage in society, politics, and government participation. Online media forums function as shapers of digital public opinion for this new type of digital citizens. This new digital world now requires instinct decisions, likes and dislikes to be polarized as soon as possible and to shape the digital public opinion. It's much easier to get to know what the topic is, how the details are covered, it's much easier gathering, interpreting, presenting and postponing the opinions and information. As Citizens of the digital culture, the participants all are expected to be aware of nine elements of the digital citizenship: Digital access, digital commerce, digital communication, digital literacy, digital etiquette, digital law, digital rights and responsibilities, digital health and digital security. Even if just a bunch of people are knowledgeable enough about all these topics Turkish society is improving the digital public opinion section as well. This paper on one hand aims to explore the new digital citizenship concept as well as the recent digital public opinion applications, on the other hand exemplifies how the data is pulled out

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through the traditional public sources and how they are linked into the digital world as to make up a digital public opinion soon. The reactions and counter reactions to the digital public opinion is much more visible, measurable and valuable since it causes rapid and radical changes in the society.

DIGITAL CITIZENSHIP IN THE AGE OF DIGITAL PUBLIC OPINION

1. INTRODUCTION

In general, the concept of non-changing nature of the individual and the societies could be shaped through the media and new media applications. Most of the people take media as the main source of information yet, they just look at it as a kind of taboo as it is, not to be touched, changed or transformed. The medium function of the media is usually missed and neglected. Mostly, media is rather positioned as an aim, as a target, in the form of being in the media, to be seen by the other people, etc. Its function of making up a bridge between the self and the society or the position we are in and a betterment of the position is usually neglected. Today's media requiring different types of literacies are forcing people to participate, to produce and to change more than ever. Almost all the pieces of news require the audience to take an action or have a position regarding the handled topic as to polarize the society.

According to Vromen (2017:3) the internet has brought profound changes to citizen engagement with politics and changed the practices of mobilization and organization. These changes to contemporary political engagement and organization. Its core dimensions are:

- Political engagement has changed in the contemporary era.
- Considerations of processes of individualization, and the experiential or everyday nature of politics, are important dimensions of analysis.
- New citizen norms and identities have emerged that prioritize personalization and sharing over traditional, dutiful allegiances to politics.
- The ubiquity of social media in the everyday lives of citizens fosters the development of digital citizenship.
- Nevertheless, group-based political action and political context remain important, if not central to citizen politics. New online hybrid organizations mobilize citizens to political engagement, even though this may not look like traditional collective action.
- These hybrid organizations challenge established political organizations with their focus on storytelling-led communicative forms of political action, rapid response strategic repertoires and new approaches to fundraising and membership.
- Established political organizations are increasingly turning to digital forms of citizen engagement to re-engage citizens in the political process.

"Digital citizenship" is the ability to participate in society online. What, however, does it mean to invoke the notion of citizenship in relation to the use of a technology? More than half a century ago, British sociologist T. H. Marshall (1992, 8) defined citizenship as endowing all members of a political community with certain civil, political, and social rights of membership, including "the right to share to the full in the social heritage and to live the life of a civilized being according to the standards prevailing in the society"

What is digital citizenship and why is it important for individuals to become contributing members of a digital society? Moreover, why should anyone-administrators, teachers, parents, students-even be concerned with such a thing as a digital society? The term citizen is most commonly defined as "a native or naturalized person who owes allegiance to a larger state or collective and who shares in the rights and responsibilities afforded all members of that collective. As the definition states, a citizen both works for and benefits from a larger society. According to Ribble and Bailey (2007:7) The concept of digital citizenship, then, reinforces the positive aspects of technology so that everyone can work and play in this digital world. To date, few social guidelines have been developed for the use of digital technologies. We can decide, as a society, that anarchy should be the norm. Or we can decide that digital technology should be used for the benefit of all. This is why those of us who work for and benefit from a larger society need to be involved in deciding how best to support digital technology in our communities. This is why there needs to be digital citizenship.

1.1 Digital Citizenship as An Old and New Concept

For centuries, citizenship was discussed and certain rules were presented to maintain the right type of citizenship. Even if the concept of citizenship does not occur in all cultures and eras of history, the ones having it tried to conceptualize it in its best possible way. To most of the people citizenship involves only voting and being for or against for the governmental issues. Yet, in the 21st century, citizenship involves more than that. To Byrsk & Shafir, citizenship is a mechanism for allocating rights and claims through political membership. According to the writers in the past two centuries or so, citizenship has been nested in nation-states. Globalization is a package of transnational flows—of people, production, investment, information, ideas, and authority. As exchange intensifies across borders, such globalization changes the nature of citizenship. Globalization has put some flows out of the reach of states, putting rights at risk, but also created new levels of membership and rights claims. Among the changes it has wrought, globalization coincides with a universal, de-territorialized, and post-national human rights regime. (Byrsk & Shafir; 2004:3)

On the other hand, Bryan S. Turner (1993:2) emphasizes that citizenship is the product of a range of discourses tied to social institutions. These discourses create a framework of inclusion (for some) and organize individuals' access to rights to resources; 'citizenship may be defined as that set of practices (juridical, political, economic and cultural) which define a person as a competent member of society, and which as a consequence shape the flow of resources to persons and groups'

Traditional studies of citizen participation used mass survey research to identify how citizens attempt to influence government through individual actions and group memberships. Well-known contemporary research has moved away from the simple binary of conventional versus non-conventional understandings of individual acts of participation to develop more multifaceted typologies to be more inclusive of current citizen-led practices. However, key action repertoires and existing theorizing on how citizens mobilize resources for participation still focus on formal political involvements directed at the state. (Vromen; 2017:12)

Regarding the latest trends in new media it would be nice to consider Chadwick (2013:207) focusing on the interdependent relationships between traditional and new media, suggesting that political actors are potentially enabled in the digital context as "power in the hybrid media

system is exercised by those who are successfully able to create, tap or steer information flows in ways that suit their goals and in ways that modify, enable or disable others' agency, across and between a range of older and newer media settings".

Citizenship in its modern sense involves more than voting and as Vromen (Vromen; 2017:69-70) stated, social media has become embedded in the lives of ordinary citizens it is used in all kinds of ways for information sharing and mobilization-based politics. The hybridity in media systems has also enhanced the capacity of organizations and movements to benefit from these new approaches to politics. The theoretical concepts of individualized collective action and social movement societies, that are central to this study, were developed before the emergence of social media and the rapid escalation of digital politics. Yet, it is easy to see how the hybrid and personalization processes at work in social media sharing and connective action are a digital extension of these overarching changes in the ways citizen engage and mobilize for political and social change. Questions, however, still remain about the capacity of these digital organizations and movements to challenge political institutions when they are reliant on corporate social media and committed to campaigns that can be readily personalized to create broad ranging, affective connections.

The new media thus allow for: new and vast communication spaces for travelling, visiting and participating; the possibility of generating new spaces, such as sites, newsgroups, chat rooms, networks, action groups, etc.; the hypertextual structure according to an extensive "interspatiality"; the capacity of freedom of movement between different communicative spaces; personalization of information from countless sources; the development of channels of interactivity with the formal political system and its contacts with parties and representatives; and the online organization of groups and movements. (Cardoso; 2006:345)

1.2 Shaping The Media Means Shaping The People and Society

The scientists of San Diego University proved that the normal human being is exposed to 100.500 new words and concepts per day that is equivalent to 2.3 words per second. Within such a hurry most of them have no time to decipher and classify what they really know and what they do not know. All the images and concepts mix with each other having no opportunity of proving themselves about their real meaning in real world. Thus, people, should think over and over when it comes to the prejudices, priori information, and values to help them understand and judge the world. Our age is characterized by the interconnection of peoples, cultures, technologies, markets, problems, and politics on a world scale. Understanding the world, people from other countries and their cultures, lives, and etc. is not a luxury or dream but it requires thinking everything deeply. To be a global citizen, one must try to understand what people are doing all over in the world. While doing that, first, one should not forget what we know about people, in other words, we have to eliminate our prejudices and stereotype ideas. People just do not have enough time about the origin of these thoughts and values: They never think of who shaped them or what made them think or behave in such a particular way. They do not improve much of their mathematical skills such as compare and contrast, reasoning, identifying the objects, or making judgments.

There are two main dilemmas involved on the process of outreaching the decision making processes. One is that the decision making processes are usually headed by the second hand information, yet, we all know that nothing compares the importance of the firsthand experience.

As pointed out in Pembecioğlu, (2012:53) there are a lot of factors affecting the decision making process. Mainly, one's previous register, culture, intuitions play an important role in one's decisions. The abilities, capabilities and the behavior types also force us to gain new information and to learn new communication types. When it comes to "Communication and Persuasion" the media centered messages gain more importance than the other previously given or registered ones. These new messages have more impact on the individual than the other messages. For example, people usually think when they're spending their money when it's cash but they tend to spend it easier when it is via a credit card. So, it is difficult to position the concrete but it is easier to make the absolute subjects to salinity. In other words, decision making processes become more and more complex when it comes to virtual reality of the modern world Which is more important for the individual to make up his/her mind? (Structure, Function, Content, Context, Aesthetic, Ethics, History, Emotions, Ego, Passion, Power, The ones above you. The ones below you. The others. The ones by your side. The ones behind. The ones ahead. Instincts, Horoscopes, Hormones, Super-ego, Identity, Culture, Tradition, Past, Future, Heritage, Religion, Society, Self, Status, Rules, Limitations, Anthropology, Induction, Deduction, Geometry, Physics, Chemistry, Magnetism, Similar, stories. Previous registers. Or self experience)

The second handicap is that even if the messages are somewhat unified and standardized the content and context are excluded to fit into the mobile world. However, each culture has a different way of consumption and digestion even if the message is somewhat wrapped up in the same code. As Lutz and others studied the balance between European and national identity they found out that the multilingual and multicultural societies we become. In fifteen countries on average 52% of 15 to 25 year-olds said they had a multiple identity, of their own country and of being a European. In the UK this was 40%, in France 68% and in the Netherlands 59%. The coefficient is 0.48% and that means that in 2030 226 million (177 million in 2004) will have a multiple identity. The proportion is rising: by 2030 226 million people will have a multiple identity, up from 177 million in 2004 (Lutz, 2007). This means that there is no one size fitting to all. If there would be any decision making involved in citizenship issues the citizens first should be aware of the dynamics, rules and codes of the society. Yet, especially, in the 21st century most of the people are just the members of the liquid society, scattered all over the world nobody would attribute the same meaning to the same message.

It's not an understatement to say that the digital World has changed how we behave and function as citizens of the "real" world. We live and work and interact not only in the physical world, but in a digital, virtual world as well. As educators, we must prepare students to live in a world without physical boundaries and help them learn how to work with others, virtual or otherwise. "Citizenship" in this sense takes on a new meaning beyond our normal understanding of geographical nations, states, and communities. Indeed, this new citizenship is global in nature. (Ribble and Bailey; 2007:12) For instance Turkish people will have to learn how to work with technology users in India, China, and Russia to an unprecedented extent. A common framework, such as digital citizenship, provides us all with a starting point for understanding each other.

It's not a stretch to say that digital technology has become ingrained in our society, to the point where it is often difficult to separate the technology from the users. Just ask any office worker what he or she would do if the company's computer network went down. The commingling of bits, bytes, headspace, and office space illustrates the importance and challenges of digital

citizenship-namely that a balance must be struck between technology and the people who use it.

Furthermore, unlike the citizens in the good old days, today's citizens do not attribute the same meanings to the citizenship concept. Having the high refugee flows in this last decade, the people feel neither real responsibility nor deep attachment to the field they live at the moment. It seems that everybody is about to live the places they live in a minute and would be able to swing as if they are on the navigation deck of a great boat. Everyone is about to leave the deck or the boat in the minimal point of crises to become the passenger of another boat. Not only they do that as an escapist from the tragedy but they also aim to change their identity, life-style and expectations for future. Thus, nothing seems to be logical enough to expect a certain logical citizenship understanding.

2. AIM AND METHODOLOGY

Opposing to mundane citizenship, digital citizenship is rather a new concept appearing recently to define a person utilizing information Technologies (IT) in order to engage in society, politics, and government participation. Online media forums function as shapers of digital public opinion for this new type of digital citizens. This new digital world now requires instinct decisions, likes and dislikes to be polarized as soon as possible and to shape the digital public opinion. It's much easier to get to know what the topic is, how the details are covered, it's much easier gathering, interpreting, presenting and postponing the opinions and information. As Citizens of the digital culture, the participants all are expected to be aware of nine elements of the digital citizenship: Digital access, digital commerce, digital communication, digital literacy, digital etiquette, digital law, digital rights and responsibilities, digital health and digital security. Even if just a bunch of people are knowledgeable enough about all these topics Turkish society is improving the digital public opinion section as well.

This paper on one hand aims to explore the new digital citizenship concept as well as the recent digital public opinion applications, on the other hand exemplifies how the data is pulled out through the traditional public sources and how they are linked into the digital world as to make up a digital public opinion soon. The reactions and counter reactions to the digital public opinion is much more visible, measurable and valuable since it causes rapid and radical changes in the society.

3. FINDINGS AND INTERPRETATION

Literacy is a dynamic concept that has changed over time and in response to different cultural expectations. Traditionally it was associated with reading and writing skills. In today's world the concepts of literacy are not limited to knowing a language or being effective in oral or symbolic communication, but also involve socio-cultural and functional knowledge of language in context.

Mainly handled as the ability to read, write and use arithmetic, the concept of literacy now goes beyond language skills of reading, writing, speaking and listening, to cover, for example, skills in civic participation and ability to establish social networks.

It seems that citizenship concept differs throughout the time due to the changing dynamics of the society. As Cardoso (Cardoso; 2006:509-510) pointed out in today's societies and predictably in the near future as well, we are experiencing an unparalleled condition in our history that has created a new paradigm for the participation of individuals in society. That new paradigm is the fact that, for the first time, the conditions that make a citizen economically more valuable in the work sphere and those that enable full civic participation are the same. The collection, processing and sharing of information constitute the main conditions for the generation of wealth and economic success and also provide the necessary conditions for the full exercise of citizenship. In both dimensions, success depends on the informational literacy of the individuals.

In a society in which mediation plays a central role, the management of citizenship not only has to do with the concretization of a given action or taking a certain position. Most of the time our use of the mediation space has nothing to do with specific, pre-defined objectives. What we essentially do is to combine looking, listening, reading and observing, adding information in order to process it and transform it into knowledge. Our television and Internet practices have more in common with "window shopping" than "going shopping". Just as we mostly surf the Internet without concrete objectives, our television viewing is also more the result of discovering "what's on" than the concrete desire to see a program or series that we follow, thus giving rise to phenomena such as zapping. (Cardoso; 2006:512)

Corsado also points out that civic participation in the informational societies implies, in addition to our non-mediated social relationships, extensive knowledge of the mediated reality. It is that knowledge – the sum of many segmented interests (which differ from subject to subject) – that constitutes the foundation for the management of citizenship. (Cardoso; 2006:512) Only through that free-and not previously guided- experimentation with reading newspapers, watching television, surfing the Internet, listening to radio, experimenting mobile phone SMS functions, does one obtain the conditions necessary for the development of the informational literacy required by each person to be able to assert themselves in the different spheres of citizenship and achieve their autonomy objectives. Citizenship in the information age is also a product of the different windows that we browse on the Internet because only if we are aware of the diversity they contain can we make the right choices.

According to Musgrave (2015:205) this exploration of digital citizenship suggests that young people today are using technology for a variety of reasons that span well beyond generational assumptions that they are wasting all of their time texting on their ever present smartphones, posting status updates to social media, or playing video games to escape from reality and responsibility. Coming-of-age in a time when boundaries between real life and digital life are increasingly irrelevant-when real life is digital life-young people integrate digital technology into their activities and relationships with an array of consequences spanning from self-destruction to self-actualization.

With the development of the internet, the matrix of the relationship between filters and user has also changed and, consequently, the conditions for the management of citizenship as well. On the one hand, the internet has reduced institutional filters, because it is possible to select information without going through the institutions and it allows one to compare the filtering carried out by states, churches, teachers, librarians, doctors, opinion leaders and entrepreneurs. On the other hand, it repeats online the filtering already carried out by newspapers, radio and television. In other words, the internet, when looked at through the search engines, shows us a

filtered reality that continues to give an out-of-proportion voice – considering the number of media online - to the newspapers, radio and television stations. The Internet has thus introduced new classification agents for the experience, such as the search engines and portals, giving rise to a new selection and classification phenomenon -internet gatekeeping-and thus also altering the conditions of management of citizenship. (Cardoso; 2006:513)

However, the Internet also has downsides, as ‘prejudices, chauvinisms, inequalities, and hierarchies internal to societies that have excluded individuals and groups from full citizenship status on the basis of race, gender, caste, sexual orientation, religion, region, and other factors’ (Nyers, 2004: 203), still persist. Moreover, growing numbers of international refugees, displaced persons, indigenous peoples, people in occupied territories, and even people living in modern democracies increasingly experience their citizenship rights curtailed and in some cases completely ignored, creating a ‘citizenship gap’ of startling difference over the rights and benefits of citizenship (Brysk&Shafir, 2004)

Cardoso (2006:514) analyzes the change in the field of the news results, primarily, from many of the newspapers and radio and television stations going online. The fact that they have established an Internet presence has also brought about new strategies. In the case of television, this has given rise to a *networked television model*; for the newspapers, it has resulted in a repositioning in relation to television; and in the case of radio it has led to a consolidation of this communicative intimacy. But if the Internet has brought alterations with it, it is also true that the changes in the news field came before the massification of the Internet. The newspapers had already begun to occupy themselves with an increasing number of social events, customs, varieties and rumors, thus altering the criteria for defining what were and what not news was. That logic contaminated television, first at the entertainment level and then the field of information, through the news, turning television program and presenters themselves into news stories. As Cardoso (2006:514) argues a further transformation that news has undergone resulted from the extension of its personalization practices, traditionally confined to political party leaders, to promote the anonymous individuals. Celebration in the news became a possibility for many who were not politicians, athletes or actors, thus producing a condition of ephemeral stardom, taking the form, in the news, of reports on someone’s illness, a village feast and who organized it or injustices suffered at the hands of the State or an insurance company. This second change in the news dimension can be characterized as the application of the reality show narrative logic to information.

Cardoso (2006:514) argues that the fact that the massification of the Internet took place at the same time as the institutionalization of populist journalism was also reflected in the content model offered by the portals, in which quality of content is defined as being that which keeps the users on the site and, only collaterally, the fact that it fulfils socially shared objectives and has intellectual or artistic merit. In the model practiced in portals, the editorial integrity of the information provided is not the central dimension of the act of informing, nor does it necessarily have to be a product of the creative and analytical capacities in relation to information on the part of the journalists. The information content can be anything and does not necessarily have to be the product of a specialist accredited as a journalist. As Cardoso (2006:515) points out, the practical result of that change for the management of citizenship in its relationship with the news was the rise of a new classification environment for experience and a new mirror of reality, introducing new notions of update, relevance and reliability. However, if these are the new conditions of citizenship management, it is also true that a new paradox has emerged in our societies.

Today, a few of us, making use of the symbolic mediation space offered by the mass media and interpersonal communication media, can confront the stronger and realize their objectives. But, at the same time, those that have that combination of literacies are also, today, proportionally less in number than those that, in previous periods of our history, successfully became involved in other non-mediated mass movements, struggles and civic protests. In this condition, formal education and the informal experimentation of the media play a fundamental role in our society, for only they can guarantee expansion of the number of those who will exercise full citizenship in all its multiple dimensions, from the civic to the economic dimension, and, consequently, the social and economic development of their societies. Because citizenship, regardless of the era we are living in, is an expression of the will to improve our lives and our World.

3.1 Pros and Cons for Digital Citizenship

Digitalizing the society is not something easy. On the way, there are so many different obstacles such as insufficient substructure, law system and many others. Apart from the structural handicaps the psychological factors are also present against the digitalization. Diffusion of Innovation Theory developed by E.M. Rogers in 1962 could help us to understand the state of digitalization in modern world. Depending upon the clusters Rogers established, we may assume that total digitalization of the society seems to be just a dream. Whereas the 2,5% of the society would be the Innovators, some 13,5% of them would be the Early Adopters followed by 34% of Early Majority and 34% of Late Majority. However, there seems to be always Laggards around 16% resisting any kind of innovation and digitalization in this case. (<http://sphweb.bumc.bu.edu/otlt/MPH-Modules/SB/BehavioralChangeTheories/BehavioralChangeTheories4.html>)

3.2 Nine Themes of Digital Citizenship

The Digital Citizenship Institute, a consortium of educators help all clusters of society to understand the digital world and improve their consciousness on this new eccentric field. In order to make the things memorable they talk of the “*Nine Themes of Digital Citizenship*” and try to define the norms of digital citizenship to be an appropriate citizen and to perform responsible behavior specifically regarding the technology use. In this respect, **Digital Access** for example refers to the full electronic participation in society. It is obvious that in order to talk of a digital citizenship, societies should be equipped with all the substructure of the equal digital rights and supporting electronic access. As they pointed out, unlike the usual exclusion from the society, digital exclusion makes it difficult to grow as a society increasingly using these tools.

The liberal tradition of citizenship emphasizes the equality of opportunity as one dimension of personal liberty. In this view, citizens will naturally differ in their talents and preferences, but all deserve the chance to succeed through their own hard work. If the resources needed to compete economically are denied to some citizens, then liberal societies have cause for concern. Unequal resources for education or the development of digital citizenship undermine the ideal of equal opportunity. (Mossberger, Tolbert and McNeal;2008:142)

However, the digital access today is mainly classified as a luxury and only in the hands of the able ones. Apart from the social clusters, the access itself is a handicap. And even sometimes it's not the accessibility but with what you're accessing to the digital world. In this case, not only the quality of the band or Internet connection but also the media (which mobile phone, which GSM operator or what kind of a package is used) for connection is questioned. Furthermore, even if the digital access is possible this does not mean that the individual or the society is able to communicate in a healthy way. Regarding the Syrian refugees for example making use of the latest fashion mobile phones, having full internet access to communicate with the departed family members on the way to Turkey, have not much to do with the civic or digital rights or citizenship issues in general. *Digital Commerce* on the other hand involves mostly electronic buying and selling of goods and making use of technology to share the market economy and social dynamics.

In modern times, most of the buying and selling activities are done through the digital markets however, this also produce some kind of illegal issues depending upon the selling or buying unregistered goods or broadcast items. This also brings about the social issues and diversifying cultural considerations where something is legal or illegal and how do the people know about it. Even if the people establish a kind of *Digital Communication* through electronic exchange of information sometimes this does not help them to improve their *Digital Literacy* since it is a process of teaching and learning about technology and the use of technology. Whereas everyone in the modern society is expected to have a kind of *Digital Etiquette*, electronic standards of conduct or procedure, there should also be a substructure of an established *Digital Law* or in other words some kind of electronic responsibility for actions and deeds forcing people act in a certain way. Practically, everyone hates from hackers, or, making illegal use of personal information, yet, they do not consider that downloading music illegally or sending hundreds of electronic posts, spam or viruses might be considered in this sense. Regarding the *Digital Rights and Responsibilities* those freedoms extended to everyone in a digital world.

Users in this respect must help define how the technology is to be used in an appropriate manner and in digital societies these two areas must work together for everyone to be productive and cooperative. Through the interactive media Digital health and Wellness issues brought a kind of health culture all over the world. This kind of norm establishments would not only provide betterment in health issues and public health but also make use of the tools for those using them to protects themselves from negative impacts and addictions. Protection issues gain importance through Digital Security (self-protection) to maintain certain electronic precautions to guarantee safety. In any society, these nine norms of digital citizenship would not be at the same level or individuals of each society may not be at the same level of access to all facilities. Thus digital community seems to be a far ideal even if it is idealized too much in nowadays.

3.3 Digital Citizenship in Cinema Films

The main difference between the classical citizenship and the digital citizenship lays between the thin line of freedom. In the past times, the citizens could be seen in society in person. In Greek society for example the citizenship only was possible in that city and when the person leaves the city s/he would be losing all his/her rights and ownership. Thus, the mobility of the digital citizenship seems to be providing more freedom to the people on one hand but adding more responsibility on their shoulders. For example, depending upon the election results in

Turkey, (<https://secim.haberler.com/2017/referandum-yurtdisi-sonuclari/>) the total ballot boxes were 7388 and the total number of the voters was reaching to 2957870 whereas only 1424227 of them voted and the participation rate was only 48,15%. In this case, the voters squeezed between the old system and the new one suffered since they were obliged to be by the side of the ballot boxes in person yet not everyone had the facilities to provide that sacrifice. Instead, when a full digital citizenship could be possible the participation rates could be higher and there would be no ballot boxes.

Digital Citizenship is not only digitalization of the voting systems. As we may remember the famous film "Man of The Year" (2006) directed by Barry Levinson and starred by Robin Williams as a comedian who hosts a news satire program deciding to run for president. In the film, a computerized voting machine malfunction gets him elected and things get more complex when he learns about it. The film is striking in the way to illustrate how the public opinion is shaped by media at each step and how the media made up crowd is used for public opinion. This two parallel way of constructing the media and society with the help of digital systems is important. Even if the film looks like a comedy, the impact is huge.

The dystopic point of view for the digital citizenship is reflected widely in the recent cinema films such as the "The Circle" (2017) directed by James Ponsoldt and "Cebimdeki Yabancı - Stranger In My Pocket" (2018) directed by Serra Yılmaz. Even if the eyes glitter more for the digital citizenship in the film "Circle" counter arguments were developed for a fully digitalized world and digital citizenship foreseeing the negative impact on the people, individuals and specifically personal life. Loneliness and loss of privacy in the Circle film are also valid for the recent Turkish film "Stranger in My Pocket". Adapted from the film "Perfetti Sconosciuti" (2016) directed by Paolo Genovese, it discusses the level of friendship among seven people and the possibility of being fully transparent to each other. On one hand, we deal with the social relationships that become transparent and transparent, and on the other hand how the coexistence and isolation of a lifestyle coincide. The constant attraction of every moment and showing others, the so-called sharing ambition, cannot restrain the demons in us, it only makes us turn our cell phone into a taboo with our own secrets. If a thousand random people in the street were asked what the mobile phone means for them, few of the answers would be focusing on the material value of the phone as a tool. Yet, mainly, with our tendency to attribute more values to the phone itself it seems to be higher, valuable and more meaningful.

In other media products as well, the fully digital society of the future is shown as a kind of mechanical and without feelings mainly relying upon the structure and norms. In such a representation, digitalization is prohibited or somewhat obstructed to avoid the negative impact of it. However, the freedom that it could provide for the possible future is neglected or specifically disregarded. None of the new literacy forms replace traditional literacy. Yet, even if there is no universally agreed definition of digital literacy it is seen as an essential requirement for 21st Century citizenship. In this respect perhaps the links between digital literacy and citizenship should be made clearer.

3.4. Digital Public Opinion

Yet, what if we're not on the right truck! What if the people, having their options, use it in the wrong way that we would never expect? The 21st century is becoming more and more complex through the developments of media, civilization and democracy. On one hand, the 'Democracy

Education' and 'Media Literacy' programs are established and qualified better citizens of the world were granted. But on the other hand, the world is standing in the middle of a security and decision making crisis. On December 14, 2012, Adam Lanza, age 20, fatally shot twenty children and six adult staff members and wounded two at Sandy Hook Elementary School in the village of Sandy Hook in the town of Newtown, Connecticut. According to the news, before driving to the school, Lanza had shot and killed his mother, Nancy Lanza, at their Newtown home. After killing students and staff members, Lanza committed suicide by shooting himself in the head as first responders arrived. He was very much digitalized so that nobody had really seen him for the last two years. His self-created digital world was on one hand and the other's digital world was on the other hand. Soon after the shooting, many people started to follow his account as well as his brother Ryan Lanza. Some were swearing some were sympathizing him with sweet words.

However, this was not much different from Breivik killing 77 victims in Massacre Norway and saying he was defending Norway from multiculturalism. Both shooters were well-known by the public and became famous stars all of a sudden with the help of the digital networks. Breivik posing the cameras with his nicest smile were still standing as a hero and welcoming the supportive compliments.

Similarly US State of Florida experienced one of the bloodiest school massacres of the country in February 2017. The aggressor, Nikolas Cruz, 19 years old, killed 17 people. After this incident, the debates on arms in the country reoccurred once again. But one of the main things appearing through the event was the millions of fan letters for the prisoner Nikolas Cruz, mainly sent by the teenager girls who are stating their deep love and admiration. According to the Associated Press News broadcasted on March 29, 2018, (<http://time.com/5220439/florida-school-shooter-nikolas-cruz-fan-mail/>) the suspect in the Florida high school shooting that killed 17 is getting letters of support in jail including fan mail and pictures of scantily-clad women in addition to hundreds of dollars in contributions to his commissary account. Teenage girls, women and men are sending letters and photographs of themselves and Facebook groups have been started to discuss how to help Nikolas Cruz, the South Florida Sun-Sentinel reports. The newspaper obtained copies of letters, including one from a woman who called Cruz "beautiful" and others with suggestive photos. Cruz, who is on suicide watch, has not seen any of the letters, which are opened by the jail. On March 15, a teenager sent a letter from Texas inside an envelope with happy faces and hearts.

In all these pathological patterns of civic movements of whom to follow or how to react, digital citizenship seems to have a long way to go. In similar cases it is interesting to see the polarization between the groups. It seems that, a part of the society acts in a way judging the people in question as if they are in the jury of a kind of a public court just like in the old times. The other part of the society awaits for the sympathy or kind of approval for the new made hero, adding likes or sending hearts to the accused ones.

In conclusion it could be emphasized that before digitalizing the society or citizenship perhaps we should ensure the society has enough literary, critical thinking and right way of decision making process.

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